

# Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

## CHRISTIAN REFLECTOR

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### Revivals.

#### Revival Intelligence.

We copy the following interesting intelligence of revivals in different and distant parts of our country, chiefly from the New York Evangelist. We think they cannot be read without profit by any one. The Christian cannot but rejoice in these numerous evidences of the powerful outpouring of the Spirit of God, and the impenitent must be led to inquire why it is that he has no part in these rejoicings. "There yet is room."

The Editor of the Evangelist remarks in relation to these extracts, "They tell in the main of revivals of very late occurrence, some of them still in progress. They speak of results, in fresh accessions to the churches. These, let it be noted, are but selections. Our exchange papers are filled with like precious news. Oh, what times are these on which we have fallen! What a year is eighteen hundred and forty! What a privilege now to live! Christian, did you ever labor when it was so easy, so happy, to do the Master's work? Cleave to the mercy seat, relax not your hold upon God, retain while you may his gracious visitation."

**REVIVAL IN DETROIT.**—A letter from Rev. George Duffield, dated May 4th, gives the following account of the work of Divine grace in Detroit.

A year ago we experienced a refreshing season, and received more or less of every communion season on proof of their faith, receiving in the course of the year between fifty and sixty. About the close of the last year appearances were very encouraging, but some unpleasant cases of discipline prevented any special efforts till they were disposed of. They were brought to a happy issue, and the church, having kept a season of fasting, and spent several evenings in prayer, contiguous services were commenced about the beginning of February. These services were continued for several weeks, preaching every night and prayer meetings in the afternoon, and afterwards preaching three or four times a week, inquiry and prayer meetings occupying every evening for about two months, and up to this time some extra service nearly every night. The Lord has enabled me to sustain all the labor, having had no help, preaching three times also on the Sabbath. We received at our communion in March, twenty-two by profession—eight by letter; and on the last Sabbath, thirty-two by profession—and two by letter. Of this latter number (thirty-two) ten were heads of families. The church was much refreshed; a delightful state of christian harmony, and a disposition to cultivate christian fellowship exist. A goodly number of young men are among the subjects of the work. The other churches in this place, particularly the Baptist, and Methodist, have also enjoyed a blessed season, and received large additions to their members. Other places in this state have enjoyed a gracious visitation—Niles, Union city, and different towns in the interior.

**WARRENSBURGH, N. Y.** Rev. Thos. J. Haswell writes to the N. Y. Evangelist, May 7:—"Notices and detailed accounts of revivals have greatly strengthened and encouraged us, during an interesting season of refreshing we have enjoyed. And wishing to communicate, as well as receive good, I would give a brief statement of what the Lord has been doing in our midst."

During the winter past there has been an increasing interest in the means of grace, and an increasing disposition on the part of Christians to do something for Christ's cause. The elders of the church, at the suggestion of one of their number, have twice visited the members to ascertain the state of their feelings, and stir them up to prayer and duty. This they had not before done; and the step evidently had a good effect. In the latter part of February an unusual spirit of prayer was manifested for the outpouring of God's spirit, and the revival of his work. The first Sabbath in March was our communion. The Friday previous was observed as a day of fasting and prayer. Brethren came together, and confessed their sins, one to another, and humbled themselves before God. Saturday was spent in similar exercises. The communion was one of unusual interest. There was evidently feeling among the impenitent, as the separation was made between them and communicants, and their attention was directed to the final separation, to be made by Him who knows the heart. The church felt that the circumstances of the case demanded a protracted meeting. A vote was taken, and it was unanimously resolved to commence one at once. We accordingly did so; Christians, so far as was consistent, laid aside their worldly business, and engaged in direct effort for the salvation of souls. The interest now rapidly increased. Sinners on every hand were inquiring what they should do to be saved; and one after another was brought to submit to Christ. Brother Smith, of Bolton, and brother Scofield of Glens Falls, came timely to our assistance; and the Lord worked by them mightily. Our meeting was characterized by stillness and solemnity; and the interest continued from its commencement to its close—sixteen days: calling into exercise the energies of Christians. Our Methodist brethren heartily co-operated with us—perfect unanimity of feeling seemed to prevail. During the meeting and since it closed,

about thirty, we hope, have passed from death unto life, four of whom are heads of families.

Last Sabbath was our communion; and an interesting day to us. The house was filled with an attentive audience, and twenty-one were admitted to the church, eighteen by profession, and 3 by letter. Six others have expressed a desire to unite with us, by profession, but were prevented at this time by unavoidable causes. Some four or five will probably go with the Methodists.

The interest, though not so great as it has been, still continues; and we are looking for greater things to this Zion than have yet been witnessed. Our prayer meetings are well sustained, and the number of attendants on the worship of the sanctuary has greatly increased. Our Sabbath school is becoming larger, and more and more interesting weekly.

**CLEVELAND, OHIO.**—The Ohio Observer contains a communication from Rev. S. C. Aiken, Pastor, dated Cleveland, April 17, from which the following extract is taken:

About the middle of last December, the Lord was pleased to revive his work in this city. The interest continued to increase, until it was thought expedient to multiply our meetings and to use special efforts for gathering in the harvest which seemed quite abundant. Brother Avery was invited to aid me in these efforts. The preaching at first was directed principally to the church. Truths calculated to search the heart, to humble them at the foot of the cross, were presented and greatly blessed. Seldom, if ever, have I witnessed a deeper sense of sin. There was no need of urging the duty of confession—God was waiting to be gracious, when his people had prepared the way. No sooner were stumbling blocks removed, no sooner was duty begun to be done, than he remembered his promise, and came down like rain upon the mown grass. And yet, it was not a mighty shower that was soon over, but a gradual distillation of the Spirit—still, penetrating, melting, and which continued for several months, and we trust, the good work has not yet subsided. The influence of the revival was general throughout the city, and all the churches have more or less participated in its blessings. As the result, about 600 have already united with the different churches. Of this number, 180 have joined my church on profession of their faith, and 43 by letter. Numbers more will probably unite the next communion.

In this work of grace all classes have shared. Many of the Sabbath school children are among the converts, and give good evidence of a saving change of heart. Many professed infidels have renounced their delusions and become the disciples of Christ. Numbers of the intemperate, and some confirmed drunkards, have thrown away the cup of devilry, and have taken the cup of the Lord—How permanent their reformation may be we know not; but as yet they appear well. The prodigal has returned. The maniac is sitting at the feet of Jesus in his right mind. What has God wrought? Even infidels say great good has been done. The happy influence of the revival is visible on the face of the community.

**LOWELL, MASS.** The Boston Recorder says:—"We have facts in our possession, which, if it were proper to state them, would show that there is a great 'shaking among dry bones' around us; and that even the deep foundations of error in this region, where they so long stood like the towers of Babylon, are trembling before the presence of the Lord of Hosts. We do, indeed, trust that this is not the morning cloud, that shall soon pass away; but rather the steady dropping that precedes a rain. The intelligence contained in the following letter from a recent convert, will cheer the hearts of those who are 'waiting for the consolation of Israel.' It is dated, Lowell, May 1st, 1840.

"Perhaps you have not heard of the recent settlement of a pastor over the Third Congregational Church in this city. The Rev. Stephen W. Hanks was ordained as such on the 20th of March, since which time we have been graciously blessed by the outpouring of the Holy Spirit. Within about six weeks there have been between eighty and ninety souls hopefully converted to God in this society alone, and the interest is daily increasing. In all the evangelical churches in the city, there is a powerful revival of God's holy work. By an estimate as accurately made as it can be, it appears that there have been about one thousand conversions in this city since the 1st of January last, and there is no apparent abatement of the interest in any church; indeed, I am rejoiced to say, that it is daily increasing, and to be able to state that there has probably been a greater number of conversions within the last ten days, than during the same time since the revival commenced. What is peculiarly interesting, in addition to all the other benefits, is the fact, that there is no occasion for the enemy to denounce it as the result of a feverish excitement. All is still and quiet, yet the feeling is deep; and the mighty workings of the Spirit so clearly written upon the hearts and circumstances of the people, that but few dare openly to scoff or to denounce Christians as fanatics. Indeed, the spirit of God seems to have gone before the efforts of Christians, and so prepared the hearts of sinners as to make them easily accessible by the power of truth. So true is this, that when some of those who were reprobated as the vilest opposers, have been reproved as the subject, they have appeared willing to listen and attend meetings, and I rejoice to say, that several of them are now among the rejoicing happy converts. Blessed be God! for this wonderful display of his goodness and power. O brethren, pray for us that this glorious work may go forward with power and efficacy, for there are yet thousands here, who need the Savior, and who will be gathered in if Christians do their duty."

**CHARLESTOWN, MASS.**—There has been for some time past, evidence of the influences of the holy Spirit upon the minds of the people. The two Orthodox Congregational churches are unitedly praying for the continuance of the good work, and a number of conversions have taken place, particularly in the Winthrop Society. In the Baptist Society, we learn, there have also been a number of conversions lately.

**CAMBRIDGEPORT.**—In Rev. Mr. Stearns' Society, a number have recently entertained hope, and others are inquiring.

**FALL RIVER, MASS.**—The revival among my people, has been in progress about three months—at all times still, and at no time rapid. The first fruits were received to the church yesterday; fifty-one in number—eighteen of whom were heads of families—and about one-third of the whole number were males. The work is still in progress. I do not deem it wise to go further into detail at present. Yours, &c.

ORIN FOWLER.

**WILLIAMSTOWN, MASS.**—We find the following paragraph in the Presbyterian:

Mr. Editor:—I have just received a letter from a friend in Williamstown, Mass., communicating the interesting intelligence that God has graciously visited Williams College. Between thirty-five and forty of the students have professed conversion. Special prayer, it is understood, had been made by a number of pious persons out of college, for the senior class, (consisting of twenty-four) and the whole class except two have professed conversion. This should stir the hearts of Christians elsewhere, to pray that those minds, now in a course of cultivation, and which are to exert such an influence on the mass of society, should be sanctified by the Holy Ghost.

**MIDDLETOWN, MASS.**—A letter from Rev. Mr. Jeffers, to the editor of the Puritan, of April 27th, says:

"The revival of which I speak commenced in the Sabbath school about one year ago. The first I knew of any special seriousness, was the case of a little boy about ten years old, who came to my house one evening, with the anxious inquiry, 'What must I do to be saved?' He was asked why he should be so much distressed, and what he had done to cause his present situation. 'O! sir,' said he, 'I am a great sinner—I have not loved my Savior—I have abused all his love, he has died to redeem me, but I have neglected to love and obey him, and what shall I do?' Is there any mercy for so great a sinner?" This was the substance of his conversation at our first interview.

The next Sabbath an unusual solemnity pervaded the congregation, particularly in the Sabbath school. The next Sabbath was the first in May, and the congregation was solemn and attentive. In the evening the concert of prayer was attended, and such a concert was never witnessed in this place. On commencing the exercises, an awful stillness pervaded the assembly. The big tear was seen to roll from the eyes of the youth, who were never before seen affected to tears in a religious meeting. There was the stillness of death, and on the countenances of the impenitent, the solemnity of eternity, while the smile of heaven seemed to play upon the face of the humble praying disciple."

"During the months of June, July and August, not far from fifty hopefully embraced the Savior, nearly all of whom were members of the Sabbath school. In several classes, all, or nearly all, were hopefully converted. Thirty-two had been received into the church."

"As many as twenty of the hopefully converted are between the ages of fourteen and eighteen years. Several between the ages of eight and twelve give pleasing evidence of a change of heart. Several whole classes were all or nearly all, hopefully converted. Our inquiry meetings were peculiarly interesting and solemn, and at times the interest was overwhelming. Several young ladies or misses, whose moral character before they were converted, was impeached and unimpeachable by the world, viewed themselves as the very chief of sinners, and were among the last to yield their hearts to God. The pastor has seen a young lady, of the most amiable deportment, weep like a child, and when asked why she did not give up all for Christ, and throw herself into the arms of free sovereign mercy, she would reply, week after week, 'O! it is my heart, my wicked heart, that keeps me away from Christ.' But at length that hard heart melted—her mind became, 'as calm as summer evenings be.' 'O,' said she, 'is this religion? blessed, blessed be the Comforter.' To one of the converts, a young lady of fifteen years, who appeared remarkably calm and happy, the pastor said, 'What do you think your feelings would be, should you go up to heaven, and knock, and knock, and a voice should at length reply, 'No admittance here for you.' She answered, 'I do not know precisely what my feelings would be; but I do know, I would still love my dear Savior. If such a guilty creature as I am, so unworthy of his love, must be separated from him, still I do and must love him forever.'"

**LYNN, MASS.**—During the last month, says the editor of the Puritan, the indications of revival have been more decided. There have been a number of hopeful conversions; and the meetings are attended with deep solemnity. All the appearances promise an interesting revival.

**MALDEN CENTRE, MASS.**—In this place thirty-three have been hopefully converted, and others are anxious. Twenty-seven have been received to the church (Methodist) on trial.—*Puritan.*

**CHARLESTOWN, R. I.**—This town has been remarkable for a destitution of religious privileges. There never was a house of public worship in the town except the one owned by the remnant of the Narragansett Indians. In February, a revival commenced of unusual power.—The solemnity of the judgement day seemed to reign in the assemblies. Many cases of conversion have occurred. A church has been organized with twenty-six members. In March, nineteen were baptized. The people are now making efforts to build a house for public worship. Eighty have signed the TEMPERANCE pledge since the revival commenced.—*Ibid.*

**NEW HAVEN, CT.**—We have just had an interview with a student of Yale College, who informs us that the revival which has been in progress some time in this city, still continues. The students of the College, especially the two lower classes, are participating in its influences, and there have been a few conversions in the Freshman class. A meeting has been established in one of the lecture rooms, on Saturday evenings, which has been well attended. The prayer meeting, which has been held on Sabbath evening, is unusually crowded. The class prayer meetings, which are held on Tuesday evenings, are uncommonly interesting, and are better attended than heretofore. No special excitement

is noticeable. In some of the congregations in the city, the work is very general, and among these is that of Rev. Mr. Ludlow, and also in the Methodist societies. More than twenty in the Baptist society have been hopefully converted.

*Ibid.*

A correspondent of the New Haven Record, in a communication dated Boston, April 27, says that, in a thriving town of about 6 or 8,000 inhabitants, which has been pervaded by a mighty influence, some of the prominent members of the Unitarian church have been converted, and their minister, on account of the impressions on his own mind, as to the errors of his system of faith, has sent in his request for dismission; so that they will very soon be destitute of a pastor, and the supply of the pulpit will devolve upon a committee, the majority of whom are Orthodox, and recently converted men. From a notice in the Puritan, we suppose this town to be Haverhill, Mass. The substance of these facts was stated at the morning meeting, recently, in Park street; but we hesitated to publish it, till we saw it in the New Haven paper. This revival has been peculiarly rich in remarkable incidents, which may, perhaps, at the proper time, be given to the public.

On Monday last, Rev. Mr. Lord stated that he had, within a few days, heard of several very interesting conversions at sea, without any other means than the reading of the Bible; thus showing that the mighty energy of the Holy Spirit is at work at sea, as well as by land. In the State Prison at Charlestown, and in the House of Correction at South Boston, as well as in the prisons generally, throughout the land, we understand there are indications of good. We may therefore look with interest for the next report of the Prison Discipline Society, with the expectation of meeting a document full of intelligence of spiritual good to these institutions.

**BARKHAMSTED, CT.**—A revival of uncommon power exists in this place, extending to most of the population of the town, silencing the cavils of objectors, and embracing errorists of every description.

**NORTH GUILFORD.**—The work of grace continues with but little abatement. Many young people, and some in middle life, are indulging hope. Most of the unconverted in the congregation have manifested much anxiety for their salvation. The pastor has been assisted, in some special efforts, by Rev. Mr. Granger.

**NORTH HAVEN.**—116 were added to the church in this place, Sabbath before last, as the first fruits of the revival.

**NORTH BRADFORD, CT.**—is now enjoying a season of very strong and religious interest.

**MAINE.**—The following accounts are condensed from the Christian Mirror:

In *Summer*, there is the beginning of a revival. In *Industry*—Several individuals have recently indulged hope, and many more attend inquiry meetings, and appear deeply impressed with a sense of their need of an interest in Christ—Christians are greatly revived.

*New Sharon* is now sharing in the good work.

*New Gloucester.*—The work of grace is still gradually advancing. New cases of awakening and hope occur weekly. Twenty-six persons have united with the Congregational church.

*Bangor and Vicinity.*—The work of grace still continues.

*At Hampden* a revival is commencing.

**PORTLAND.**—The Christian Mirror remarks:—"Go where you will, you will find a willingness to converse on this great and infinitely momentous concern. It is business and compliments, now, which receive only the passing word, while religion is the subject with which the heart overflows, and which prompts the mouth to speak. In no circumstances does the difference between the past and present habits of our citizens appear more obvious than in this:—

"The whole discourse when neighbors met,

Was filled with trifles loose and vain:—

but now it turns spontaneously upon subjects worthy of beings destined to immortality and bound to prepare for it."

The Mirror of May 7th, says:—"We should not allude again to the condition and prospects of the revival in this city, but from a sort of moral necessity. We apprehend, if we were to say nothing, our distant readers would infer that it is declining. We have at no time seen it more promising and hopeful; and we refer to it now, principally for the purpose of guarding against the inference suggested above, if we should remain silent respecting it for some weeks to come."

**WISCONSIN.**—A gentleman in Wisconsin writes to his brother in New Haven, that revivals are prevailing extensively there, exceeding in power and interest any thing he ever saw in New England. In a neighborhood not far from Southport, about a dozen infidels banded together in a club to oppose the work, but, in a short time, every one of them was converted. Surely the Lord has designs of mercy for this guilty land.

**GEORGIA.**—Since our last brief notice (says the Southern Banner of the 1st inst., printed at Athens, Ga.) of the religious feeling which has recently spread itself in a peculiar manner over this community—the work has been going on with increased interest and success. Meetings have been held at our churches, once or oftener each day, and also in private houses—the influence of religion seems to pervade, in a greater or less degree, almost every heart, and the friends of the cause of Christ are encouraged to persevere in their pious efforts. In the College, especially, have the manifestations of the Spirit of Divine grace been for a few days past happily experienced. We do not know the precise number, but we think that from fifteen to twenty have professed conversion there; and every day adds to the list of those who feel that their sins are forgiven. It is an interesting season, and one which will long be remembered.

**ATHENS, GA.**—We rejoice to learn by a private letter from a friend at Athens, that the revival at that place has been going on with increasing power and interest. A very interesting feature in this good work, is the number of young persons who are the subjects of divine grace. Our friend has kindly given us the names of 24 of the students of Franklin College, who are numbered among those professing conversion. With most of them we are personally acquainted, and rejoice most sincerely at the good news. Our let-

ter is dated May 3, and says, "About 50 went to the altar last night, and a deep feeling seems to prevail among the members of the churches here, and among the people.—*So. Ch. Ad.*"

**JOHNSON, VT.**—Rev. Dr. Warren, in a letter to the Editor of the Vermont Chronicle, says:—"Since sometime in February last, the churches appear to be much revived. Numbers indicate hope that they have been born of the Spirit of God. Something over 50 have already committed themselves with the different churches, including those who have united with the Methodist class. There are others, who have not, as yet, connected themselves with any church."

**CUYAHOGA FALLS, OHIO.**—A letter from Rev. Wm. C. Clark, to the Editor of the Ohio Observer, dated May 4, says:—"For some time previous to this merciful visitation, Christians seemed to plead more earnestly with God for the revival of his work, and early in February it was manifested that the Lord was among us of a truth. An unusual stillness and solemnity pervaded our village, the all-important subject of religion seemed to be occupying the public mind, and the impenitent, to a great extent, were willing and even desirous to be conversed with in regard to the salvation of their souls. There was also an unusual inclination to attend upon the means of grace—accordingly, meetings were multiplied. Religious services were held in our church nearly every evening for about four weeks. Meetings for religious conversation were also held for the inquiring, at first at the pastor's house, and afterwards at the church. Prayer meetings were frequent, and often deeply interesting.

As to the number of conversions we would not pretend to say. At the last communion, 21 united with the church by profession, and a number more will probably unite hereafter. In the Methodist society there has been an extensive work, and a large number has been added to the class.

The converts thus far appear well. They engage actively in the service of God, and add much to the interest of our conference and prayer meetings. They also maintain a weekly prayer meeting among themselves. There is still a good degree of interest manifested, and there are found those who are inquiring what they must do to be saved.

But there are two facts connected with this revival, which appear to me of special interest.

1. *The Persons Converted.*—Of the 21 who have united with the church, (and of those who have not united), the proportion is about the same) 9 were heads of families. Probably, last would show that a large proportion of those who have been gathered into the fold of Christ in revivals, are those who have been dedicated to God in their infancy. Of the 21 who recently united with this church, 16 are of this description.

2. *Special Answers to Prayer.*—At the beginning of the revival, there were in our church twelve sisters with unconverted husbands. These husbands were repeatedly made the special subjects of prayer; and now eight of them are hoping in God, and have erected the family altar; and six of them have united with the church, and come with their wives around the table of their common Lord, to celebrate his dying love.

Another class of persons for whom special prayer was repeatedly offered, were our *Young Men*. Of those who have made a profession, eight are from this class, and others are hopefully converted; so that a large number of the converts are of those for whom Christians were the most importunate at the throne of grace.

**MONROSE, PENN.**—We learn that on Sabbath last 40 persons were admitted to the Presbyterian church at Monroe, Penn. under the pastoral care of Rev. Henry A. Riley; as part of the fruits of a very interesting revival of religion which has been in progress in that place, during the last few months. Upwards of 20 have been added to other churches in the place. A number more are expected to unite with the Presbyterian church hereafter. The labor of the meetings has been performed by the pastor, in connection with the officers of the church. A large number of professional men are among the converts.—*N. Y. Obs.*

**REVIVAL IN WALES.**—The congregational churches in Wales have lately experienced extensive revivals—thousands have been hopefully converted, other churches have been refreshed, particularly in the northern countries. A majority of the converts are said to have abstained from the Sabbath Schools. The cause of total abstinence is said to have preceded the work of God, and those churches opposed or indifferent to the claims of total abstinence, were not blessed with revivals. Among the large collieries in the vicinity of Mostyn, Flintshire, the work is said to have been powerful.—*Bap. Recorder.*

The Baptist Church in La Grange, N. Y. have enjoyed a season of refreshing from the Lord. Sixteen persons have been added to the church by baptism, two excluded persons have been restored to the fellowship of the church, and a number have been received by letter. Several others are soon expected to submit to the sacred and delightful ordinance of Baptism, and it is hoped that the spirit of revival will long continue with the church.

*Watch-tower.*

Brother S. B. Thompson writes from Low Hampton, N. Y., under date of May 26, as follows:

Dear Brother:—The Lord has revived his own work in East Willingford. I have baptized eight, and the Free Will Baptists three. Others are undecided, which way to go. In this place also the Lord is at work. Sixteen have been baptized on profession of their faith in Christ. Our meetings are solemn and interesting. May the Lord continue to pour out his Spirit. Pray for us.

**BUSHVILLE N. Y.**—The work is now progressing with great promise at Bushville, three and a half miles west of Batavia village. One of the converts at that place is a Mr. Perkins, a rum tavern keeper, who since he submitted to God, has committed his sign to the flames, and put up a TEMPERANCE SIGN, cleared his bar of the poisonous stuff, and declared he will go to the poor house, rather than engage in the business of rum selling again.—*American Citizen.*

## Religious Miscellany.

### The Seventh Commandment.

We copy from the American Citizen, the following extract from a sermon recently delivered from the text, "Train up a child in the way he should go," &c., by Rev. S. Haynes, of Scottsville.

"In close connection with the sin just named, (Intemperance,) is another no less appalling in its nature, not less fatal in its consequences. And among the young, these sins commonly go hand in hand. I refer to the sin of Licentiousness. It is seldom you find a young man 'who carries long at the wine,' or who loves to sip his social glass, but what has drunk at the polluted fountain of licentiousness."

Parents, who desire to train up their children in the way they should go, must teach them the whole of God's law; they must instruct them in the principles of Moral Reform, unpopular as it is, at the present day, for licentiousness is not only a plague-spot upon the world, but too often found within the pale of the church, and frequently have the friends of Zion been called to mourn over the melancholy defection of some in whom they once had great confidence, and of whom high hopes were entertained of their long continuing bright and shining light in the church. The minds of children and youth must be guarded against this sin, and to be effectual it must constitute a part of the system of moral training in the nursery and family circles.

I am well aware that extreme sensitiveness is manifested by many whenever allusion is made to this subject, and that some, professedly pious, denounce it as a subject too indecent and improper either for the nursery, the family circle or the pulpit. But if it be so, why was this precept inserted in this decalogue, and promulgated amid the lightnings of Sinai? Why is it throughout the scriptures, made the subject of such forcible prohibitions, and the object of such awful threatenings? If it be so highly important, why did the wise man speak out so plainly and describe so minutely the art and intrigues of the abandoned in seducing the innocent and unsuspecting from the path of virtue? Why did the Lord Jesus Christ and his apostles speak so pointedly against this specific sin? There is no one sin so destructive to domestic peace and innocence; so soul-blighting as this.

Where a youth of either sex has once entered upon a course of sin in this nature, there is scarce a hope left of his or her ever being converted to God, for they at once exclude themselves from those influences that lead back to holiness and to God. This sin seems to seal their damnation from the moment they give themselves to the indulgence of it. Investigation upon this subject has elicited some facts which show that of the many painful cases that have occurred in the church, most of them were only a relapse into the sins of youth.

The only safety then for our children, is to throw around them those influences which will serve them in moments of temptation; and this must be done while they are under parental authority, in the family circle, around the domestic fire side. If parents have faithfully discharged their duty to their children in these respects, they can instruct them upon this subject as well as upon any other, and on no account should this wide-spread evil be passed lightly over; for our cities, our villages, and in short the whole land is filled and reeking with impurity. It is unblushingly stalks abroad at noon-day. It is crowding its thousands and its tens of thousands down to the pit of despair, and must the minister of the gospel, whose office is to watch for souls, stand by in silence, and see this work of death go on, and not lift up the voice of warning to the youth, "come not nigh?" Will the church hold her peace while this sin breaks in upon her ranks and sullies her banner with the dark and turbid waters of eternal death? And must parents see the work of death going on in their families, see one after another entering "upon their permission this side of the grave," see the last flutterings of hope go out in eternal night and the immortal soul shrouded with the pall of despair, and not lift up the warning voice to those under their care and influence, because it is an indecent subject? Is the immortal soul of so little worth that we must pass by in silence one of the most prevalent and damning sins of the age and of the world, because some are so sensitive that they cannot bear to hear the subject named? Are they parents?—does a parent's heart beat in their bosoms? Enter the hospitals of our cities and see the victims of this sin—the wrecks of immortality—the remains of what was once virtuous and lovely—once innocent and happy—now a putrid mass of corruption—just sinking into a loathsome grave and an endless hell! Those loathsome beings were once the objects of a mother's love—a father's joy. They were once cherished—loved—respected. They were once and happy in youthful innocence—but they fell into the snare—their history is written in God's book of remembrance, and I have no desire to see it revealed. Let the judgement day disclose what can never be known here of the anguish of parents and the remorse of the guilty. Is there a Christian who is unwilling to bear this subject named? Go to the word of God and read the judgments that God sent upon those who were guilty of this sin—read what the Savior and the apostles have said, and tell me, if there be any part of Scripture that is not "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and let the responsibility rest on such and not on me."

**VENNING SAYS.** In prayer, a Christian must not tell God what he shall give, but ask God what he will give. It is a solemn thing to come before God, and our words should be few and well chosen. We need not multiply words, in naming a great many attending circumstances, as though our object was to inform God of what he did not know, but with devout reverence, we should ask for the blessings we need and which he is willing to bestow.—*N. H. Bap. Reg.*

The house in which no altar to God is raised, wants both a foundation and a covering. The gospel of peace is a great blessing, but the peace of the gospel is a greater blessing.



**CHRIST LOVED HIS MOTHER.** • • • "The last thing I have to say about the character of Jesus Christ is, he loved his mother. • • • The Savior was nailed to the cross. The whole weight of his body was suspended from his lacerated limbs, and here he had to hang, hour after hour, till life actually sunk under the power of suffering. But even here he did not forget his mother. He gave in the most touching manner possible, his dearest friend a charge to be kind to her, to protect her, to take care of her as long as she should live. He did this, however, almost by a word, for under such circumstances it was torture to speak. 'BEHOLD THY MOTHER.' That was all; but it was enough. Now let me ask each one of my readers, whether young or old, who has a mother still in life, as you shut this book at the close of this chapter, to go and devise some act of kindness and affection for her in imitation of the dying example which the Savior set us. Do something to cheer and comfort her; even if it is no very substantial act of kindness, it will bring gladness to her heart, as a memorial of your kindness and affection."—*The Corner Stone.*

**"CLOSE COMMUNION."**—Said a Pedo-baptist to a recent convert—a man of thought and shrewdness, "I hope, sir, we shall soon have the pleasure of welcoming you into our church." "I thank you for your kindness," replied the convert, "but I have made up my mind to join the Baptist church, I do not like your communion." "You are mistaken," said the Pedo-baptist, "we have no close communion, the close communion is on the side of the Baptists." "Ah," replied the convert, "how is that? The Baptists admit all to the communion who they consider baptized, do they not?" "Yes, but they do not allow that we are baptized." "True, but you do not admit all whom you yourselves consider baptized. You say your children are baptized, why not admit them? My Bible reads, 'Then they that gladly received his word were baptized:—and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.'—It appears to me the Baptists act on this principle, therefore as I hate close communion, I shall join the Baptists."—*Ch. Watchman.*

**The Prudent Man.**  
"Sergius Paulus, a prudent man, called for Barnabas and Saul, and desired to hear the word of God."  
How remarkably does the application of terms by the mouth of the Spirit of God, differ from their application by the mouth of the world!—If we can conceive an instance of what the world would call imprudence we have it here. A Roman governor of high rank, condescending to send for the teachers of a new religion, for men who were preaching certain doctrines of one Jesus, who had suffered as a criminal under the Roman governor of Judea, and desiring to hear from them the word of God! The strong probability that if he received it, he would lose not only his office, but his life; the certainty that, even if he rejected it, he would seriously injure his character among his Gentile friends by the inquiry, "What have been quite sufficient to have stigmatized him in the eyes of the world, as a most imprudent and injudicious man." Yet the Spirit of God has declared this man to be "a prudent man," and surely if there be meaning in words, the term is most appropriately applied.

**Art of doing Good.**  
Mothers, can you not teach your children the art of doing good? It is only to aid by your example as well as precepts, the development of the noblest faculties of your children—the affections, reason, conscience: while you repress as much as possible the selfishness of animal instinct and appetite. Begin early. You have the key of their affections—open their hearts to the sweet impressions of love, which is benevolence. Never hire them with money to perform their task of any kind. If you manage them rightly they will do your requirements for you, because they love you. Give gifts to your children as often as you think best; but never pay them for being good. Let the consciousness that they have done good, have gained knowledge, and that you approve their conduct, be their reward.

**The Eloquent Methodist.**  
We had an opportunity on Sabbath evening last, to hear the Reverend George Newton, in one of his characteristic sermons. It had been announced during the week, that he would preach at the Methodist Church in Seventh street, and the church was filled to its utmost extent, nearly an hour before the services were to commence. A great number, finding it impossible to enter the church, remained outside, and the whole street for some distance each way became filled with a dense mass of people anxious to hear the preacher. When he arrived, finding it difficult to force his way into the building, and that the congregation in the street probably exceeded that in the house, he benediction to conduct his services in the open air. Reaching the steps of the church, he opened the auditor for more than an hour, in the most impressive manner, and was listened to during the whole time by the assembled crowd with the greatest attention. He then entered the church, and his benediction, thronged in every part, he preached another sermon, marked with his usual power and eloquence. Mr. Newton is an rhetorician, in the technical sense; but, with a powerful voice, an excellent memory, deep devotional feelings, and a command of language like the perpetual gushing of a fountain—be on the instant attracts the attention of his hearers, and excites their interest not to lose a syllable of what he utters. Unincumbered with notes—tied down to no studied effort previously arranged—he dashes at once into the midst of his subject, Bible in hand, his spirit breathing upon his lips, and takes the congregation by surprise. Instead of any slow awakening of emotions, or leading the thoughts step by step to the momentous subject of which he is treating, the hearer finds, before he is aware of it, that the orator has got possession of his heart, and that the things which he speaks are indeed of momentous consequence to every rational being. Mr. Newton, so far as we have been enabled to judge, indulges less frequently than many popular preachers in illustrations drawn from a fertile and glowing imagination; but when he does bring forward an illustration drawn from the works of man, or the wonders of the visible creation, he is exceedingly happy and impressive. On the whole, we consider him a remarkable preacher; and can well understand why, in his native England, he has attracted upon his ministrations, and why, in this country, wherever it is known that he is to preach, such multitudes press forward to hear him.—*Tuttlar.*

**Freepoint, Me.**—The following is a post-script to a letter from the pastor of the Baptist church in Freepoint:—"A glorious work of revival is going on in Freepoint. It is already in every part of the town. It is progressing in the Baptist, Congregationalist, and Methodist Societies. Number of conversions estimated in all at about sixty."—*Zion's Advocate.*

## Boston Anniversaries.

### Massachusetts Baptist Convention.

The annual meeting was held in the Federal Street Church, Thursday, May 28, at 3 P. M. The Rev. President, Hon. Levi Parwell, in the chair. The meeting was opened with prayer by our venerable father, Peak. Rev. Mr. Train, the Secretary, then read his annual Report. The Convention it seems has been urging its way onward the past year, but stands in pressing need of more ample resources. About fifty churches in the State now need the assistance of the Convention; but for want of the desired means the Board of Managers have been able to make appropriations to but fourteen. A much larger sum than they have received is needed to enable them to do a very little on a little present pecuniary relief, yet which in many instances give encouragement of more than repaying the appropriations made to them.

Rev. Mr. Caldwell, of Roxbury, moved the acceptance of the Report. He dwelt on the importance of the work in which the Convention were engaged. Massachusetts had long been distinguished for her zeal in every good work. Her soil was comparatively barren, and yet by art and industry her fields were made highly productive. So let it be in the moral field before them. Charity, though it should not be at home, it is right that the churches should be engaged in supporting our foreign missions, and the support of home missions was one of the means for effecting this object. He hoped the destitute churches here might be supplied, and that then something might be done for the waste places of the West, which many sons and daughters of New-England had gone to. It was of vital importance that that region should enjoy the pure gospel of Christ. Some time since he met with an old book, printed at Edinburgh, in 1735, in which the author stated that, "if he understood the prophecies," the last great war was to be fought in the great Western Valley in North America. This prediction may very likely prove true. Shall we not strive to the utmost, with humble and earnest prayer, to send the gospel of Christ into these regions?

He then read and gave their claims. In this latter country, Baptist missionaries are better received than in any other. The churches and people were generally poor, but heard the gospel preached with gladness, and received its ministers with kindness and gratitude. In this good cause all could do something, and sharing out of their purses, they were raised by the sisters of the church, the proceeds of articles of clothing and other goods which they made and sold.

The Treasurer's Report was then read, from which we draw the following summary:

Amount contributed by the churches, \$1,735.00  
Received from other sources, 214.50

On hand May, 1839, 647.93

\$2,597.50

\$2,735.43

Amount paid out including \$500 paid to the A. B. M. Society, \$2,457.18  
Rev. Mr. HERVEY, of Andover, spoke of the happy effects produced by the labors of the Convention in destitute places. He held in his hand a letter from Mrs. M. of Michigan. This lady had been a place most unhappily noted for vice. Till last November, it is believed that not a single conversion had ever taken place in the town. But through the blessing of God on domestic missionary labors in the place, a change soon appeared. Numbers believed in Christ, and consequently abandoned their sinful courses. Two young men who kept a billiard-room, were obliged to close it, because so many of their previous customers, having turned to the Lord, had left their idle and vicious sport. The bar-keeper of the establishment was among the converts. A young man from Boston had fired an apartment to be used as a club-room; but the revival defeated his plan, and that very room is now used for prayer meetings. In short, the whole aspect of the place was changed, and on every hand were to be seen the wonderful works of God.

We were astonished that our time for labor was short. Since the last meeting of the Convention, two individuals, who had labored under its patronage had gone to their rest, others might soon follow. Let each then put his hand to the work, and do according to his ability. He believed that the friends of the cause had relied too much on large contributions, overlooking the smaller, gathering clouds might be made, and which would together bring essential aid. Let all do a part in erecting the great temple of Christianity.

The Treasurer's Report was adopted.  
Rev. John Peck, of Cazenovia, N. Y., next addressed the Convention, on the following resolution, which he offered:

Resolved, That this Convention cherish undiminished confidence in the American Home Missionary Society, of which this society is an auxiliary, believing that they are engaged in a great and good work, which calls for the aid of every friend of Zion within our borders.  
It appeared, he said, that we were to remember, when we spoke of the Convention as auxiliary to the Home Missionary Society, that the daughter of the Convention was much older than the association which it now recognized as its parent. It was formerly, however known under another name. He supposed, however, that it had not changed its character, when it assumed a new name. This reminded him of the old story, that when Judson's visit to the United States, inquired of him why Mr. J. had changed his name? adding "I used to read in the Magazine many good letters signed 'Nancy Judson.' Now she signs herself 'Ann Hasseltine Judson.' This does not sound quite so pleasant to the ear, however, that she has the same good heart as ever, and I will call her by her old name the less for it." It was thus with him in respect to the Convention. He remembered when a young man, he was preaching in the western part of New York, how when a travelling preacher appeared, he was called "the Massachusetts Society Home Mission." Soberly signed, "Thomas Baldwin, President," and "D. Sharp, Secretary," the churches had no fears nor distrust of them. One of their missionaries, Elder Cornell, on taking leave with a man who had constantly attended on his preaching, but who gave no evidence of effectual conviction, said to him, "Mr. C., where shall I meet you at the day of judgment?" The man afterwards stated that the parting words of the preacher rung in his ears, and affected his mind so deeply, that he could find no peace, till he had submitted to the Lord. The man who was baptized, and was the first of a church which was soon formed in the place, and which had since sent forth its branches in various directions.

He regarded the Home Mission as the foundation of all our other religious enterprises, as the great moving power of the whole system. The Catholics were fast filling up the west. And the destitution of the pure gospel was truly lamentable.

Some places had preaching but once a month, and many none at all. He met with a female who appeared to be a true disciple of Christ, who had come with her husband from New England, and who declared, while she seemed deeply affected, that she had not seen a minister of Christ for nine years. The cause was a good one: God had owned it by his blessing; and let the churches sustain it. Mr. BAXTER, of Knoxville, Knox Co., Illinois, gave some account of the region which had been the scene of his labors. For eight or nine years he had been the only professed minister of Christ in the county. At the same time the people seemed eagerly desirous to hear the word. At one time he was obliged to carry a quantity of grain about 20 miles to sell. So soon as it was known in the neighborhood that he was a preacher of the gospel, as many as could, assembled, and he was urged to address them, which he did. They afterwards sent word repeatedly, entreating him to visit them again.

After prayer, by Rev. Mr. Caldwell, and singing, the Convention adjourned.

We cannot persuade ourselves to close this report without adding the expression of our earnest wish, that at least those who have not done so, would, without delay, make themselves acquainted with the operations and wants of the Convention, and render such aid as they can afford.

Christian Watchman.

### Foreign Missionary Meeting.

The American Baptist Foreign Mission Society held a public meeting in the Federal Street Church, on Wednesday evening, May 27. Rev. Dr. Sharp one of the Vice Presidents, in the chair. Prayer by Rev. President Wayland. After the introductory services, Rev. Mr. Peck, Secretary of the Board made some brief statements respecting the number of missionaries employed, and the state of the several missions. The President pro tem. introduced to the meeting Rev. Mr. Jones, late of Salem, who had spent several years as a missionary at that station.

Mr. Jones addressed the meeting on the following resolution which he offered.

Resolved, That the promulgation of the gospel to pagan nations is eminently a work of faith.

The resolution having been seconded by Rev. John Wayland, the Convention proceeded to vote.

The Rev. Mr. NEALE next addressed the meeting. He said he rose not to speak to any particular resolution, but to give vent to the emotions of his heart on this occasion. He said he felt disposed to exclaim as some of you in conference meetings, "Lord, it is good to be here." We have been favored in these anniversaries, not only with the communion of saints, but with the presence of the Lord, and the refreshing influences of the Spirit. He felt sad to think that these hours were passing away and that we must soon give to each other the parting benediction.

"But we shall still be joined in heart, And hope to meet again."

And what is it that makes these meetings so delightful? "From whence do these union arise?" Is it the bond of natural friendship; or the ties which bind us together as members of the same religious denomination? No. It is the sympathy of God that has been drinking at the same fountain of living waters. The union of hearts that have been drawn together by the love of Christ, and that have been bathed in the refreshing influences of the Spirit of God that are now descending upon the churches like the dew of heaven, and as the dew that descended upon the mountains of Zion, will ever be more.

Lord it is good to be here. It is good to have the Holy Spirit in our midst. We feel his reviving power in our hearts, and in our churches. A new impulse is thus given to all our benevolent operations. When the comforter is come," said the Rev. Mr. NEALE, "the Spirit of God will send unto you in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." We have found these words verified. We have been led to feel more than ever the value of gospel truth, the efficacy of prayer, the power of the cross, and the strength of our confidence also in the great and glorious deity, proposed in the gospel, of reconciling the world unto God. He did not wonder that men who deny or overlook the Holy Spirit's agency should regard all such attempts as wild and visionary. Looking only at the known principles of human nature, the conversion of the world to God appears utterly impracticable. Pass over the isles of Chittim, and inquire; send unto Kedar and search diligently, and see if there be such a thing—hath a nation changed its gods? It was a thing unheard of, that a nation should be induced to leave its idols, and to adore the living God. How much more impracticable must it seem to induce the nations of the earth to abandon their idolatry altogether, and that is more, to become new creatures in Christ Jesus. For after every heathen altar is demolished, and all external forms of human nature are destroyed, in every individual a carnal heart which is at enmity with God—his soul subject to his law, neither induced can be. But as friends to the missionary enterprise we had our eyes and ears open to what had been occurring around us and in our midst.

In the same agency that has caused these revivals in the churches, we recognize a Power on which in this cause we may rely with the fullest confidence. We have seen in our own congregations inveterate habits uprooted, seared consciences quickened, and hard hearts melted into the dew of heaven, and the dead are raised up. Why then should it be thought a thing incredible that the heathen should be converted to God? Happily the experiment has been successful. Even now living waters are breaking forth in the wilderness, and the dead are raised up. Under this mighty agency the church is gathering her sons from far and her daughters from the ends of the earth. From the east and from the west, from the islands of the sea and from the polar regions, the ransomed of the Lord are returning and coming to Zion with songs and everlasting joy.

Surely it is good for us to be here. It is profitable and cheering to come together and recount what our eyes have seen, and our ears have heard, and our hearts have felt, of the power and grace of God, and to be reminded of the promises which have been communicated to us at these anniversaries, he could not but think how delightful must be the meeting of the saints in heaven, when all the children of God shall come together to tell of his mighty acts, and rehearse the wonders of his love. If it gives us no mourning pleasure in the midst of the gospel is making some progress in the hearts of the heathen, which we know not God, what must be felt when it is known that the kingdom and dominion, and the greatness of the kingdom under the whole heaven are given to the saints of the most High, and Jesus the reign of glory and honor.

If the conversion, which are now occurring thrill our hearts with joy, how shall we feel in view of all that have been redeemed unto God by the blood of Jesus, out of all ages and kindreds and people and tongues? These meetings have been rendered the more precious by the recollections of the past, of the men who were rescued and loved in other years, and who we feel a satisfaction in thus calling to remembrance the names and characters of the pious dead, how gladly shall we meet them in heaven, where they who have labored, and we who enter into their labors, where both he that soweth and he that reapeth, shall rejoice together.

Rev. Mr. PECK, of Cazenovia, N. Y. offered the following:

Resolved, That in the late extensive revival of religion among the churches in this land, we discern the signs of their increased efficiency in the support of foreign missions.

In a most wonderful manner was the Holy Spirit blessing the land. This is the Lord's doing and it is marvellous in our eyes. God loved the world, and if all are like Him we too shall love it, and shall love the glorious gospel, too, as the greatest blessing which the world can enjoy. But it was in vain to talk of our love to the gospel, and yet make no effort to spread it through the world. One of the first prayers of the soul that was born of God, was for the conversion of others.

Mr. Peck gave some account of the simple hearted missionary zeal which had fallen under his observation as a domestic missionary. We give an instance. A Congregationalist from New England had settled in a place at the West. As a minister he was very devoted to his work. He did so, that the master of the family had two daughters, and whom was awakened by the gospel message and led to believe in Christ. Sometime afterwards she sent to Mr. Peck, for the foreign mission, a purse which on being opened was found to contain forty half-dollars and a five dollar bill.

Rev. Mr. STOW offered the following:

Resolved, That this meeting regard it as occasion for special gratitude to God that he has graciously averted the disasters which at one period

threatened the treasury of our Foreign Missionary Board.

Seconded by Rev. President Wayland, and passed. The meeting adjourned.—*Ch. Watchman.*

At the annual meeting of the Society for Propagating the Gospel among the Indians and others in North America, on the 25th ult. the persons herein named were re-elected. This Society was formed in 1787, and is the oldest of the kind in the United States.—Chief Justice Shaw, President; Rev. Professor Ware, D. D. Vice President; Alden Bradford, Esq. Secretary; Rev. Francis Parkman, Assistant Secretary; Hon. James Savage, Treasurer.

### Seventh New-England A. S. Convention.

The Seventh New-England Anti-Slavery Convention assembled in Chardon Street Chapel, in the city of Boston, on Tuesday, the 26th of May, 1840. The Convention was called to order by John A. Collins, chairman of the Committee of Arrangements.

William Bassett, of Massachusetts, was appointed Chairman pro tem, and Joseph Sisson, Jr., of Rhode Island, Secretary pro tem.

Prayer was offered by E. W. Jackson.

On motion of J. A. Collins, a committee was appointed by the Chair to nominate officers of the Convention. The following persons were appointed, viz: John A. Collins, Thankful Southwick, and James P. Boyce, of Mass.; Francis Messure, of Maine, Hosea Sawyer and Amos Wood of N. H.; and Thomas Davis of R. I.

On motion of John A. Collins, Voted, that all persons present, favorable to immediate emancipation, be invited to take seats and participate in the doings of this Convention.

On motion of C. C. Burleigh, Voted, that all persons present, whether favorable to immediate emancipation or not, be invited to participate in the doings of this Convention.

On motion, Voted, that a Business Committee of seven be appointed, to be nominated by the Chair. The following persons were appointed, viz: Edmund Quincy, John A. Collins, Francis Messure, T. P. Beach, Oliver Johnson, Thomas Davis, and Nathaniel H. Whiting.

Tyranny and Democratic despotism, and be no more a hissing and a by-word to the civilized and savage world.

Resolved, That we will cheerfully co-operate with any measures which the wisdom of the World's Convention may suggest for the accomplishment of the great end of universal emancipation.

Whereas, the guilt of upholding an institution which makes merchandise of humanity and immortality, and buys and sells the image of God, justly rests upon every intelligent being, in every nation, who does not use earnest and hearty efforts, as opportunity is afforded, for its immediate and unconditional abolition; therefore

Resolved, That as it is the duty, so it is the right of all human souls, without regard to condition, sex, color or clime, to co-operate in all lawful measures for the accomplishment of his holy purpose.

Resolved, That in this Convention, no system of measures can be effectual for the restitution of their natural rights to our enslaved fellow-men, which does not recognize, and act upon, the principle that each individual soul is to be the only judge, responsible to God alone, of the manner in which its love for humanity is to be manifested; and that any attempt to abridge the personal freedom of any one in this respect, on account of caste, country, complexion or sex, must ever be unworthy of professed lovers of impartial liberty and equal human rights, and be a serious obstacle in the pathway of this mission.

Resolved, That the resolutions, signed by the President and Secretaries of this Convention, in its behalf, be forwarded to the delegation of the American A. S. Society at London, to be laid before the Convention.

The Business Committee presented the following resolutions, which were discussed, by Dr. Manford, E. Thompson, T. P. Beach, and adopted.

Resolved, That the object of the anti-slavery organization is not to war upon the religious sects and political parties existing in this country; but simply to effect the peaceful liberation of the slave, by prevailing upon the various relations of society to act on those great principles of freedom which they profess.

Resolved, That the formation of a third political party by abolitionists, in hostility to, and for the avowed purpose of destroying the existing parties, is contrary to the spirit of our organizations, as well as utterly at variance with all our past professions; yet fidelity to our brethren in bonds calls upon us to advise them, by all means, to make the most judicious use of the franchise, and to vote for the candidates who are or may be put in nomination under the existing parties.

Resolved, That our faith in the power of truth remains undiminished; and we believe that, with the blessing of God, it may be so brought to bear upon the various sects and parties in our midst, as to arouse them to a hearty and zealous co-operation with those great principles of freedom which can alone work out the peaceful and bloodless enfranchisement of the suffering millions who are now pining in bondage in our land.

The Business Committee submitted the following resolutions, which were adopted.

Resolved, That, by giving his casting vote, as President of the Senate of the United States, for establishing a censorship over the press, and by pledging himself before his election, that he must go to the presidential chair the inflexible and uncompromising opponent of any attempt on the part of Congress to abolish slavery in the District of Columbia, against the wishes of the slaveholding States, Martin Van Buren has been made the tool of the slaveholding power, and has proved himself utterly hostile to the principles of democracy.

Resolved, That Wm. Henry Harrison, by his attempt, while Governor of Indiana, to fasten slavery upon that territory—by his activity in legalizing slavery in the territories of Missouri and Arkansas, by his speech, at a public meeting in Vincennes, Indiana, declaring it to be unconstitutional to discuss the subject of slavery,—and by his unwillingness to give his views on this subject of slavery when interrogated, but referring them to his past life, which has been characterized by a base subservience to the southern interest,—should be considered friendly to the system of slavery and directly hostile to the system of immediate and unconditional emancipation; therefore,

Resolved, unanimously, That it is the deliberate conviction of this Convention, that no abolitionist can aid in electing either of the above named men to the Presidency of the United States without becoming recreant to his principles.

On motion of E. Quincy, Voted, that a session of this Convention be held at this place to-morrow morning at 9 o'clock.

On motion, voted to adjourn to 9 o'clock to-morrow morning.

WEDNESDAY MORNING, 9 o'clock.

The discussion of the resolution which was before the meeting last evening was again taken up, discussed and amended.

After remarks by Dr. Manford, in support of the resolution, Abby Kelley moved that when the question be taken, it be taken by yeas and nays; which was carried.

The discussion was continued by Dr. Manford and C. C. Burleigh.

Voted, that all persons, who are members of this Convention, but who may be absent, and who may wish to record their names, either negatively or affirmatively, on this resolution, have liberty to do so.

The question was then taken on the resolution, and it was carried—209 in the affirmative, and 2 in the negative.

The resolution, as amended and passed, is as follows:

Resolved, That the professed Christian church and ministry at the North, by the course which they have taken upon the subject of slavery, have made themselves the main pillars to that hateful system of oppression; and we believe no abolitionist can consistently support those ministers, or churches, who continue to give the right hand of Christian fellowship to those who hold God's image as an article of merchandise; or neglect to raise their voices in condemnation of this atrocious crime; or use their influence to obstruct the free action of their members in their efforts to advance our righteous cause.

The Business Committee through its chairman, E. Quincy, reported the following resolutions, which were unanimously adopted.

Whereas, the institution of slavery rests upon the lust of power and gain, existing in the universal human heart, and derives its origin not from the peculiar wickedness of any one people, but from perverted principles of human nature, common to all nations; and whereas, that system is suffered to exist only through the false public sentiment of the civilized world, springing from a mistaken self-interest, and fostered by a prostitute Christianity; and whereas, it can be peaceably overthrown only by the irresistible force of the healthy opinion of regenerated Christians;—Be it therefore,

Resolved, by the abolitionists of New-England, in solemn Convention assembled, That we hail with joy the summons sent forth by the philanthropists of Great Britain, inviting the lovers of equal human rights throughout the world to convene in London on the 12th of June, 1840, for the purpose of devising means for the peaceful overthrow of universal slavery; and that we regard it as a happy omen of the speedy downfall of every form of involuntary servitude.

Resolved, That we rejoice to believe that this assembling together of the world's humanity will afford a proof that the nations of the earth are beginning to feel the stings of their participation in the system of slavery, and to resolve to put away from themselves this blood-guiltiness forever.

Resolved, That we confidently look to that Convention to give a fresh impulse to the holy cause of impartial liberty throughout the world, and to originate new and vigorous efforts for the extinction of the common crime of all mankind.

Resolved, That we would most earnestly invite the special attention of the World's Convention to the institution of American Slavery, believing that there is to be found the strong hold of this most atrocious form of human tyranny, and that the overthrow of American slavery would shake to its foundations every other modification of oppression and wrong.

Resolved, That we heartily entreat the philanthropists of all nations to unite their endeavors with ours to rescue our country from the deep disgrace which now covers it, and our countrymen from the degradation and miseries of chattel servitude, so that we may no longer present the monstrous and anomalous spectacle of Republican Tyranny and Democratic despotism, and be no more a hissing and a by-word to the civilized and savage world.

Resolved, That we will cheerfully co-operate with any measures which the wisdom of the World's Convention may suggest for the accomplishment of the great end of universal emancipation.

Whereas, the guilt of upholding an institution which makes merchandise of humanity and immortality, and buys and sells the image of God, justly rests upon every intelligent being, in every nation, who does not use earnest and hearty efforts, as opportunity is afforded, for its immediate and unconditional abolition; therefore

Resolved, That as it is the duty, so it is the right of all human souls, without regard to condition, sex, color or clime, to co-operate in all lawful measures for the accomplishment of his holy purpose.

Resolved, That in this Convention, no system of measures can be effectual for the restitution of their natural rights to our enslaved fellow-men, which does not recognize, and act upon, the principle that each individual soul is to be the only judge, responsible to God alone, of the manner in which its love for humanity is to be manifested; and that any attempt to abridge the personal freedom of any one in this respect, on account of caste, country, complexion or sex, must ever be unworthy of professed lovers of impartial liberty and equal human rights, and be a serious obstacle in the pathway of this mission.

Resolved, That the resolutions, signed by the President and Secretaries of this Convention, in its behalf, be forwarded to the delegation of the American A. S. Society at London, to be laid before the Convention.

The Business Committee presented the following resolutions, which were discussed, by Dr. Manford, E. Thompson, T. P. Beach, and adopted.

Resolved, That the object of the anti-slavery organization is not to war upon the religious sects and political parties existing in this country; but simply to effect the peaceful liberation of the slave, by prevailing upon the various relations of society to act on those great principles of freedom which they profess.

Resolved, That the formation of a third political party by abolitionists, in hostility to, and for the avowed purpose of destroying the existing parties, is contrary to the spirit of our organizations, as well as utterly at variance with all our past professions; yet fidelity to our brethren in bonds calls upon us to advise them, by all means, to make the most judicious use of the franchise, and to vote for the candidates who are or may be put in nomination under the existing parties.

Resolved, That our faith in the power of truth remains undiminished; and we believe that, with the blessing of God, it may be so brought to bear upon the various sects and parties in our midst, as to arouse them to a hearty and zealous co-operation with those great principles of freedom which can alone work out the peaceful and bloodless enfranchisement of the suffering millions who are now pining in bondage in our land.

The Business Committee submitted the following resolutions, which were adopted.

Resolved, That, by giving his casting vote, as President of the Senate of the United States, for establishing a censorship over the press, and by pledging himself before his election, that he must go to the presidential chair the inflexible and uncompromising opponent of any attempt on the part of Congress to abolish slavery in the District of Columbia, against the wishes of the slaveholding States, Martin Van Buren has been made the tool of the slaveholding power, and has proved himself utterly hostile to the principles of democracy.

Resolved, That Wm. Henry Harrison, by his attempt, while Governor of Indiana, to fasten slavery upon that territory—by his activity in legalizing slavery in the territories of Missouri and Arkansas, by his speech, at a public meeting in Vincennes, Indiana, declaring it to be unconstitutional to discuss the subject of slavery,—and by his unwillingness to give his views on this subject of slavery when interrogated, but referring them to his past life, which has been characterized by a base subservience to the southern interest,—should be considered friendly to the system of slavery and directly hostile to the system of immediate and unconditional emancipation; therefore,

Resolved, unanimously, That it is the deliberate conviction of this Convention, that no abolitionist can aid in electing either of the above named men to the Presidency of the United States without becoming recreant to his principles.

On motion of E. Quincy, Voted, that a session of this Convention be held at this place to-morrow morning at 9 o'clock.

Voted to adjourn to meet at the Marlboro' Chapel, at 3 o'clock, this afternoon.

[Remainder next week.]

## General Intelligence.

From the Charleston Courier, May 25th.

**Disastrous Freshet.**  
Hamburg submerged—destruction of bridges across the Savannah river—Angustia—immense loss of property—probable loss of many lives.

The cars from Hamburg arrived yesterday, brought no mails from that place or Columbia. From a passenger we learn that a terrible freshet had caused the rise of the Savannah river at Hamburg to such an extent as completely to submerge the towns. The upper bridge, and the great bridge connecting with Augusta, were destroyed.

There had been no communication with Augusta, after five o'clock on Wednesday afternoon, at which time the water was eight or ten inches deep at the post office.

The cars from Charleston could not reach within two or three miles of Hamburg, the Rail road being overflooded.—The passengers were lodged at Mr. Shultz's residence, on the Hill.

Mr. Shultz, it is stated, warned the inhabitants of Hamburg on Wednesday, but his advice was not heeded.



## Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, JUNE 10, 1840.

## Board Meeting.

A meeting of the Board of Managers of the Christian Reflector, will be held at Porter's American Temperance House, in Worcester, on Wednesday, June 24, at 10 o'clock. A full meeting is very desirable.

## Baptist Anti-Slavery Convention.

Being unable to supply the call for copies of those numbers of the Reflector containing the proceedings of the National Baptist A. S. Convention, it has been thought best to republish the whole account, with the Reports of Committees, &c. A portion, including one report not before published, will be found on our fourth page. The remainder may be expected next week.

On Friday next, June 12, is the day appointed for the meeting of the London Convention; which Christians will have in mind when they approach the throne of grace in prayer. And as the Convention will sit several days, we would suggest that prayer for their united and peaceful and effectual action in behalf of the slave, be also continued.

Several Communications have been received, which will receive early attention.

We regret, as will all the friends of the slave, the necessity which compels Mr. Stow to take the step announced in his communication below. The office of Corresponding Secretary is an important one, and doubtless will require considerable labor, which the present incumbent would perform most satisfactorily were it in his power; but those acquainted with the various labors required of him, will be satisfied that his excuse is sufficient. We trust the Executive Committee will be able to fill the vacancy to be created with some one not only willing, but able to perform its responsible duties.

Reader! in view of the fact just noticed, take courage. Conscience, that mighty agent, to which Mr. Stow in his speech so happily alludes, is doing its work in the South. God grant that the abolitionists of the free states may engage in no course of action, which shall paralyze its awakening energies.—*Philanthropist.*

**NEW BRITISH NIGER EXPEDITION.**—Our readers will be pleased to learn that the British government have resolved to send several iron steamers to the coast of Africa, to ascend the Niger, with the hope of making arrangements with the native chiefs for the suppression of the slave trade. The London Nautical Magazine for May, says:

The principle object of the expedition is to put an end to the slave trade, by entering into treaties with the native chiefs, "within whose dominions the internal slave trade is carried on, and the external trade supplied with its victims."

The expedition will embrace other important objects, though its leading feature will be an endeavor to suppress the inhuman traffic now carried on by those whose true interest it is to retain their subjects at home, and cultivate their native soil so fruitful in natural productions, and so capable of being made the source of a legitimate and profitable commerce.

By proceeding up the Niger a large portion of the native chiefs engaged in the slave trade, may easily be communicated with; and should the rapid or other obstructions about Bousa not be found impassable, a reasonable hope may be entertained of reaching the immediate vicinity of Timbuctoo, and navigating to Sansanding, from whence Park commenced his downward voyage, which terminated fatally.

**SEIZURES OF AMERICAN FISHERMEN.**—An extract from the Halifax Times of May 27, forwarded to Messrs. Topliff by the steamer North America, from St. John, N. B., states that the British schooner, Victory, Capt. Darby, seized two American fishing schooners, the Papineau, and the Mary, of Maine, on Tuesday morning, May 19.

A STRONG REBUKE.—The New York Signal says that one of the crew of the Arabian ship Sultan, now in New York, a Mussulman, of course, being on shore, was inveigled by some sailors into a bar-room, where he was with difficulty persuaded to drink a glass of wine, in direct violation of the precepts of the Koran. The effect was instantaneous. He returned to the deck of the "Sultan," dancing about and capering like a madman. His companions soon suspected the cause of his unbecoming conduct, and a grave old Mussulman, with a beard long and grizzled as King Lear's, seized the delinquent by his turban, exclaimed in Arabic, as translated by the Captain:—"Wretch! if you go on at this rate, you will soon be as low and degraded as a Christian!"

**English Prize for Essays on Peace.**—Mr. Editor,—Please permit me, through your columns, to make known to the American public, the offer of the Committee of the London Peace Society, of a prize of one hundred guineas for the best essay on the following subjects:—

First, To show that War, under all circumstances, is inconsistent with the precepts of the gospel and the spirit of the Christian Religion.

Second, To point out the duty of magistrates and peace officers in case of tumults and insurrections, and invasions, and the most effectual method of preventing such calamities.

Third, To show the best means of settling up disputes between nations without recourse to arms.

The essays may be sent to Alexander Brockway, No. 91 Bishopsgate—within London, on or before September next, or to Whipple & Darnell, No. 9 Cornhill, Boston, always free of expense.

I am authorized, by the London Peace Society to offer to the above to the American public. The length of the essays is not limited. It is probable that the time of receiving and judging will be extended six months.

WILLIAM LADD.  
Washington, April 23, 1840.

We would gently hint to those who make Butter for the market, that if they would extract all of the buttermilk, and add but about one third of the quantity of salt which is generally used, their Butter would be better, and sell at a better price, and keep better. Perhaps it is unnecessary to inform our good dairy women that the article of salt, can be purchased at the stores, for much less than a shilling a pound! There is said to be some difference between butter salted and salt and butter.

Essex Gas.

Advices from Valparaiso announced the arrival of the ship Lusane, from this port, and her departure on the 21st of February for the Sandwich Islands and Columbia River. The Lusane carried out a large expedition to reinforce the Methodist Mission in Oregon Territory. Mr. Dibble, a Missionary of the Am. Board, also went passenger in the Lusane, on his return to the Sandwich Islands.—*N. Y. Jour. Com.*

For the Christian Reflector.

Churches for Seamen.

No. 2.

2. Seamen ought to be furnished with distinct churches, for themselves and families, on account of their peculiar temptations. Although many of this interesting class of men may be members of promiscuous churches, yet they are liable to be overlooked in them. They need to be members of churches where a special object of the Pastor shall be to give them such counsel as they particularly need among the trials and temptations of domestic and foreign ports. Among the numerous churches in the world, even in christian sea-ports, how applicable to the great majority of them is the stanza of the sailor's hymn:—

"Who cares for Jack? Not one, not one;  
Each has his selfish care;

But for the friendless sailor, none  
Kind word or thought can spare.

Who cares for Jack? His voyage done—  
The eager landlubber cares;  
And to the utmost farthing strips  
The victim of his snares!—

Yes, there are spoils along the deeps,  
And ocean has its shoals;  
But the dark land has more than these—  
The hopeless wreck of souls!"

There is nothing that can awaken and continue the right kind of care for poor Jack, like the establishment of Bethel churches. Christians must be brought to feel toward the sailor as they do toward any other fellow being in the same church. *Sailor-philobia* is as bad as color-philobia; and both are contrary to the word of God. But bring the converted mariner into the church—let him take his place by the side of his brother of the land—let him fill any office his occupation will allow him to fill, that he may become acquainted with and interested in the order of God's house—let him not remain, as he now generally does, when converted, in a mere community of believers, without the ordinances of Christ among them—let him feel that he is bound to his church as much as the landman is—that he will be remembered, as a brother, while absent and at home—that discipline will be extended to him as to others—and, with the blessing of Heaven, good will be the result. At least, so thinks  
A FRIEND OF SEAMEN.

For the Christian Reflector.

Christ the best of Friends.

"There is a friend that sticketh closer than a brother."

No. 3.

In the preceding number it was our object to show that Christ was an able friend; in this we shall attempt to show that his friendship is desirable because he is a willing friend. Our nearest earthly connections may have ample means to do us good, and yet be in pressing need of their assistance; and we, for lack of disposition, they may withhold it from us. Even the endeared relation of brother is sometimes forgotten. The selfishness of man, and his eagerness after the world, will sometimes deaden even the tender sensibilities of nature; and those whom duty would require him to relieve, may be left to pine in obscurity, and sicken with want. But Christ is willing to bestow his favors upon his people. His friendship will never prove treacherous. The tenderness of his heart to pity the wants and the sufferings of his creatures, and the readiness of his hands to afford relief, were, through his whole life, and especially on the cross, portrayed in colors of light. He was steady and uniform in his course, like the sun in its orbit; and like that bright luminary, he dispensed, wherever he went, the richest blessings. By the mouth of his prophet we may hear him saying unto us, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

He even urges us to look to him for mercies.—"Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

How often are the poor, and the unfortunate forsaken, we cannot say by their friends, but by those who should be such? But how different is the conduct of Christ. The prophet said, "The spirit of the Lord is upon me; for the Lord hath anointed me to preach good tidings to the meek; to bind up the broken hearted; to proclaim liberty to the captives and the opening of the prison to them that are bound; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." "Come unto me," says our compassionate high priest, without distinction of character or circumstances, "all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

When a feast is made, the rich are invited; the guests must be from those who are in high and fashionable life. But in the great day of the feast Christ said, "whosoever is athirst, let him come unto me and drink."

We usually find sympathy among those who have been afflicted. In their bosoms the social and tender feelings are nurtured; and in the hour of affliction and distress, we expect that our griefs will be assuaged by their friendly counsels, and their sympathizing tears. And how applicable is this to our blessed Savior. He was rich, but for our sakes he became poor; "He was despised and rejected of men, a man of sorrows and acquainted with grief, and we hid, as it were, our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

Thus we have a merciful high Priest, who may be touched with the feelings of our infirmities; who was tempted in all points like as we are, yet without sin. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted. We may therefore "come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

And reader, is not this a consideration worthy of notice? Have you never felt the need of a friend, whose friendship was equally available in sunshine and in storm? And does not this consideration stamp your neglect of Christ with peculiar aggravation.

SIGMA.

BRIGHTON MARKET, Monday, June 1, 1840.

[Reported for the Daily Advertiser and Patriot.]  
At market 320 Beef Cattle, (including 35 unweaned last week) 20 pairs Working Oxen, 40 Cows and Calves, 140 Sheep, and 450 Swine.

Pigs.—Beef Cattle.—We reduce our quotations to conform to sales. We quote a few extra at 7.25; first quality 6.75 a 7.25; second quality 6.25 a 6.75; third quality 5.75 a 6.25.

Working Oxen.—A few sales—\$75, 80, 92, 110, and 147 1-2.

Cows and Calves.—\$21, 25, 28, 32, and 40.

Sheep.—Lots were sold at 3.75, \$4 and 4.12.

Swine.—Dull. Lots to peddle were sold at 4.1-4 and 4.1-2 for Sows, and 5.1-4 and 5.1-2 for Barrows. At retail, from 5 to 7.1-2c.

100 Beef Cattle remain unsold.

## Revivals.

ROCKFORD ILL.—This country is new, having been settled but about five years. The village contains about 600 inhabitants. In the spring of 1839, a small meeting-house was erected, and Rev. Cyrus L. Watson settled as pastor of the Presbyterian church; besides which there are Baptist and Methodist churches.

In February last, meetings of six or seven days, continuance were held in the Presbyterian and Methodist churches. The church was revived and stirred up to prayer and effort; and there was a general awakening among sinners, and a disposition to go to the house of prayer, such as had never before been witnessed in that region. Opposition was disarmed; infidelity silenced; backsliders reclaimed; and dead professors from the East, who had left their religion behind them, were brought to light. As the result of this work, 54 have united with the churches; and about twenty more are regarded as converts.

Most of the converts were young persons, between 18 and 36. One young woman came alone fourteen or fifteen miles over the prairie, saying she had heard that God was there, and she wanted to find out for herself. She went home, rejoicing in the Lord. The work still progresses; and the house, which it was supposed would be larger than would be needed for a number of years, is now too strait for them.

**East Haverhill, Mass.**—It was our privilege to attend meeting last Lord's day with the 2d Baptist church in Haverhill, where the Lord has graciously visited his people. Probably from thirty to forty are indulging hopes that they have been made the subjects of renewing grace. A large proportion of these are youth, in the bloom of life, and may these blossoms be succeeded by the good ripe fruit. How pleasant the spectacle, to behold the young giving their hearts to Christ, and following the way to Heaven.

After the morning service, we repaired to the river side, where seven or eight hundred on the river side, were baptized according to the primitive example in the beautiful waters of the Merrimack, by Dr. Woodberry, pastor of the Church. The attendance was unusually large and the season a lesson and delightful. Others will probably follow soon.—*N. H. Baptist Reg.*

**How to be loved.**—"One evening Maria's father related in her presence an anecdote of a little daughter of Dr. Doddridge, which pleased Maria extremely. When this child, about six years old, was asked what made every body love her? she replied, "I don't know indeed, papa, unless it is because I love every body." The beautiful simplicity of this reply struck Maria forcibly. "If this is all that is necessary to be loved," thought Maria, "I will soon make every body love me. Her father mentioned a remark of John Newton, that he considered the world to be divided into two great masses, one of happiness, and the other of misery; and it was his business to take as much as possible from the heap of misery, and add it to that of happiness. "Now," thought Maria, "I will begin tomorrow to try to make every body happy. Instead of thinking all the time about myself, I will ask every minute, what I can do for somebody else. Papa has often told me that this is the best way of being happy myself, and I am determined to try."—*Pastor's Daughter.*

**A Growing Heart.**—Last Thursday evening at Elder Holman's meeting-house, in Boston, we witnessed the parting with our beloved missionaries, who sailed for India on Saturday morning, and were not a little amused and gratified to see manifested the rapid growth of benevolence, in the heart of a young man near us. When a collection was first proposed, he evidently made up his mind to give 12-12 cents, for he took out his nineship in good season, and held it between his thumb and forefinger, listening with deep interest to the speaker in the desk; soon he exchanged the nineship for a quarter of a dollar, and held it in the same manner, still listening; again he put back the quarter and took from his wallet a bill, and finally before the address closed, he took out the quarter and wrapped it up in the bill, and when the collection came round put both in together.—*Zion's Banner.*

A good wife exhibits her love for her husband by trying to promote his welfare, and by trying to administer to his comforts.

A poor wife 'dears' and 'my loves' her husband, and would not sew a button to his coat to keep him from freezing.

A sensible wife looks for her enjoyment at home—a silly one abroad.

A wise girl would win a lover by practicing those virtues which secure admiration when personal charms have faded.

A simple girl endeavors to recommend herself by the exhibition of frivolous accomplishments, and a mawkish sentiment which is as shallow as her mind.

A good girl always possesses the respect of others.

The hatred of the vicious will do you less harm than their conversation.

N. MERIAM.—We do not, as yet, exactly comprehend the views of friend Meriam, but perhaps we shall before long. Definiteness is of great importance, in relation to articles designed for the practical benefit of the readers of a religious periodical. We hope our correspondents will bear this in mind.—*Union Herald.*

The readers of the Reflector found the same difficulty with Mr. M's articles.

**ordination.**

On the 15th instant, at Georgetown, Ohio, Mr. Benjamin Temple, a man of color, was ordained as an Evangelist, by the Presbytery of Ripley.

The sermon was preached by the Rev. John Rankin, Rev. James Gilliland presided and gave the charge.—*Philanthropist.*

**Hard Cider.**—Rev. Leonard Bacon.

When the conduct of a political party calls out a rebuke from one of their own friends, possessing the influence of Mr. Bacon, it is high time for them to pause, reflect, and change their course. At the Annual Temperance Convention of Connecticut, this gentleman made the following just remarks:

There is another reason why the cause of temperance is retrograding. It is, (and I say it with no wish to offend any person,) it is owing in great measure to causes of recent occurrence. Within three or four months, *Intemperance* has become the badge of a political party!—The hard money humbug was hard enough—but the hard cider humbug, will prove more disastrous to the country, and more degrading to those concerned in it. Yes, intelligent men—who have enjoyed the benefits of Christian teachings—who live in a land of gospel light—are called upon to exhibit their enthusiasm in a political strife, by drinking hard cider, made harder by hard brandy, for the glory of General Harrison! Yes—at these conventions and committee meetings, many a young man will take his seat in lessons in drunkenness, which will bring him to the almshouse, or the prison, or the drunkard's grave!—more than ten thousand men will be made drunkards in one year by this hard cider enthusiasm.

## Worcester County South Division Anti-Slavery Society.

The regular quarterly meeting of this society will be held at Worcester on Tuesday the 16th inst. at 10 o'clock A. M. in the Hall over Boyden and Fenn's Store, Paine's block.

It is expected that the adoption of a constitution, measures respecting political action and other business of importance will be brought before the meeting, and a prompt attendance of the Abolitionists of the District is earnestly requested.

WILLIAM B. EARLE,  
Cor. Secretary.

## Notice.

The Bristol County Minister's Meeting, will hold their next quarterly session at the residence of Rev. R. May, North Attleborough on Tuesday the 1st of June at 2 o'clock P. M. Sermon by Rev. Asa Benson of Fall River.  
Seesoon May 30, 1840.

## Married:

In Bedford, Mass. June 3, by Rev. Jonathan Leavitt, Rev. Warren Cooper, of Pomfret Ct. to Miss Lucretia R. Crosby, of Bedford, daughter of Michael Crosby Esq.

In Newton, on Sunday evening, by Rev. Prof. Sears, Rev. Stephen Page to Miss Emily A. Langley.

In Keene, N. H. 26th ult. Thomas M. Edwards, Esq. to Miss Mary H. Fiske; Mr. Luther L. Holbrook, of Fitchburg, Ms. to Miss Frances A. Wilder, of K.

At Belows Falls Hotel, 14th ult. Mr. Joseph W. Holman, of Keene, to Miss Sarah M. Kimball of Windham, Ms.

In Washington City, by Rev. Dr. Bates, Chaplain to the House of Representatives, Gen. Richard Dunlap, of Texas, to Miss Mary Louisa daughter of the late T. Wain, of Washington.

In Marion, Ala. Gen. Samuel Houston, ex-President of Texas, to Miss Margaret M. Lea, of M.

## Died:

In Worcester, May 26, Mrs. Elizabeth Fay, Relict of Mr. Abram Fay, 35; June 3, Cornelia youngest daughter of the late Doct. Benjamin Chapin, 7 years; Sewall, son of Mr. Henry Goulding, 4 years; 4, widow Mary Cogswell, 74; Mr. George Jenison, 34.

In Hartford, Ct. on the morning of the 4th inst. after a short illness, Deacon Aaron Colton, in the 82nd year of his age.

In York, suddenly, 14th inst. Mr. Israel O. Smith, aged 71 years, and notwithstanding that since that time he has been totally deaf, he procured a good education, and has been an active and useful member of society. He was a man of strict punctuality—order and system were manifest in all his undertakings. He was extensively known and highly respected in Portsmouth, as well as elsewhere.

## Selling Off! Selling Off!

Now is the time for Bargains.  
THE subscriber wishing to reduce his Stock of Dry Goods, which is one of the largest in town, previous to the 15th of August, offers until that time his whole Stock at very reduced prices.

Worcester, June 9, 1840. ORRIN RAWSON. 3w24

## Wrapping Paper.

DORR, HOWLAND & CO., have just received from the Mills, a large supply of the above article of very superior quality which they can supply on very reasonable terms.

June 3, 1840.

## New Publications.

DORR, HOWLAND & CO., have just received and have for sale

Harrison Letter Paper,  
Harrison Almanac for 1841,  
Harrison Portraits of various kinds,  
Spencer's Appeal to the Heart,  
The Moral Religion, by A. Reed, D. D.  
and a variety choice selection of Sabbath School Books.

June 2, 1840.

## Vinegar.

10 Bbls. first rate Vinegar for sale by  
J. R. BIGELOW & CO.  
Worcester, June 3, 1840.

## Hard Cider.

A FEW Bbls. for sale by  
J. R. BIGELOW & CO.  
June 9, 1840.

## Place for Sale.

THE subscriber being about to leave town, wishes to sell his place, which is in the centre of Paxton, a few rods east of the meeting house, and 7 miles from Worcester. It consists of large and very convenient buildings, and 31 acres of good land, all in one body, situated near the buildings. This place is scarcely surpassed by any in the State for pleasantness, and extent and beauty of prospect.

The place will be sold low, and the conditions of payment liberal and satisfactory.

JAMES D. FARNSWORTH.  
Paxton, May 27, 1840. Sweep 22

## Butter Salt.

15 Bags large size factory filled Butter Salt, just received by  
J. R. BIGELOW & CO.  
June 3, 1840

## Selling off at a great Discount.

THE subscribers, desirous of making an early reduction of their very extensive stock of SPRING and SUMMER GOODS, offer their whole stock at prices very much reduced from their recent sales—many goods at less than wholesale prices.

Among the articles are—  
Printed Linens, Jackets, & Muslins, from 1s to 3s, half to 2-3d of last year's prices.  
Challies and Muslins from 9d to 4s 6d, some very rich.  
French, English and American Prints, the best assortment in Worcester, and at low prices.

Drillings, Linens, Roulet Cases, and a variety of other Summer Goods—prime assortment, very cheap.

100 Dozens Hosiery of all kinds.  
25 Bales Cotton Goods, just purchased lower than ever before.

The public may depend that the above goods will actually be sold as represented, at lower than ordinary prices, as the object is to reduce the stock.

H. H. CHAMBERLIN & CO.  
Worcester, June 3. 3w23

## Lace Goods.

WIDGE Thread Laces—Edgings all qualities, Blonde Edgings and Quilling.  
4-4 and 5-4 Wire Blonde, Brussels Lace, and Illusion Blonds—White and Black.

7-4 Black Brussels Lace for Shawls.  
Handsome Wrought French Collars.  
Great variety of Cambric and Muslin Edgings and Insertings, Linen Cambric Hdkfs. with colored borders very fine, large and cheap.

The above with a great variety of other seasonable goods at prices lower than can be had elsewhere at.

H. H. CHAMBERLIN & CO'S.  
Worcester, May 27, 1840. 3w22

## A CARD.

J. R. BIGELOW & CO., acknowledging past favors, solicit the patronage of their Friends and the public, and as they have determined on doing a cash business, from and after the first day of April next, selling their Goods at the lowest cash prices, they respectfully invite all to call and examine for themselves.

Worcester, March 5, 1840.

## Molasses.

6 HHDS. prime Porto Rico and Matanzas Molasses, at reduced prices for cash by  
J. R. BIGELOW & CO.  
April 23, 1840.

## Carpets.

FURTHER supplies of Carpeting, Rich New Patterns this week receiving by the subscribers, and for sale lower than can be purchased elsewhere. We would suggest to those about to purchase, that our present prices are probably 10 to 20 per cent. lower than they will be able to purchase the same goods in the Autumn.

H. H. CHAMBERLIN & CO.  
Worcester, May 27, 1840, 3 w 23.

## Bargains, Bargains.

The best Bargains Worcester ever offered—There is no Mistake.

THE subscriber has just received and is this week receiving from Auctioneers and other sources, 110 Packages of NEW GOODS, among which may be found—

English, French and American Broad Cloths, Cassimers, Satinets, Light and Dark Vestings, Summer Stuffs of all kinds, English, French, and American Prints, Moutin De Laines, Rich Challies, Satin De Laines, Light and Dark Plain and Figured Silks, Plain and Figured Alpines, Printed Laces, Cambrics, Muslins, Laces, Edgings, Ribbons, Lace Vels, Gloves, Hosiery, Linen Damask and Damask Table Cloths, Crash-Drapes, Bleached and Brown Shavings and Shirts, Bed Tickings, Furniture Patches, Colored Cambrics, Fancy Handkerchiefs and Shawls of all kinds, Scarfs, &c. &c.

Together with a complete assortment of DRY GOODS, all of which will be sold cheaper than was ever offered, or cheaper than can be found at any other store in Worcester. Country Merchants and all who purchase with cash are respectfully invited to call and examine for themselves before purchasing elsewhere.

ORRIN RAWSON. 3w16

## D. S. MESSENGER.

AS always on hand a first rate assortment of Foreign and Domestic Dry Goods adapted to all seasons, and for sale on good terms as at any other Establishment. Those desirous of purchasing may always depend on finding articles of Fair and Regular prices. At No. 6 Giddards Row, first door north of Dorr Howland & Co's Book Store. if 3

## At Home.

PERSONS visiting Worcester will find the subscriber at the AMERICAN TEMPERANCE HOUSE, where he has been for the last four years, ready to give his personal attention to the wants of all those who may call at his house, and he hopes that the experience which he has had in providing for the comforts of the Traveller will secure to him the continuance of that LIBERAL patronage which has heretofore been given to this HOUSE. The location is supported by none in town. It is directly at the depot of the Boston and Worcester and Norwich and Worcester Rail Roads.

March 1, 1840. ELEAZAR PORTER.

## Raisins.

25 Boxes Ranch Raisins,  
No. 3, or Better Quality,  
1000 lbs. Cash do do  
Cheap for Cash by  
J. R. BIGELOW & CO.  
April 29, 1840.

## Dentist Removed.



